"HIS CHARACTER WAS THE QUR'AAN"



FROM THE NOBLE TEACHINGS OF
HAZRAT MAULANA YUNUS PATEL SAHEB
(RAHMATULLAHI ALAYH)

SAYYIDAH AYESHA (RA), THE WIFE OF RASULULLAH صلى الله عليه وسلم,

WAS ONCE ASKED:

"WHAT WAS THE CHARACTER OF THE PROPHET?"

SHE REPLIED:

"HIS CHARACTER WAS THE QUR'AAN."

(SAHIH MUSLIM)

اَلْحَمْدُ لِلّٰهِ وكَفٰى وَ الصَّلٰوةُ وَ السَّلَامُ عَلٰى سَيِّدِنَا الْمُصْطَفٰى

صَلَى اللّٰهُ عَلَيْهِ وَ عَلَى اٰلِهِ وَ اَصْحَابِهِ وَ بَارَكَ وَ سَلَّمَ تَسْلِيْمًا كَثِيْرًا كَثِيْرًا كَثِيْرًا

اَمَّا بَعْدُ فَقَدْ قَالَ اللّٰهُ تَبَارَكَ وَ تَعَالٰى

اَعُوْذُ بِاللّٰهِ مِنْ الشَّيْطَانِ الرَّجِيْم

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْم

وَإِنَّكَ لَعَلٰى خُلُقٍ عَظِيْمٍ ۝

"AND YOU ARE SURELY ON AN EXCELLENT STANDARD OF CHARACTER."

[SURAH AL-QALAM 68 :4]

"The night was dark. The caravan had lost its way. Light was extinguished. Heavy rain and darkness invaded the jungle. Danger intensified.'

…This was the picture of the Jahiliyya (era of ignorance) before the arrival of Nabi Muhammad (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّم).

People were in a kind of intoxication – intoxicated by vices and crimes. No one had any kind of direction in life. The world out there was nothing but a jungle. It was a question of 'survival of the fittest'. Everyone was out to grab, grab and grab...

The whole world was submerged in *zulumaat* (darknesses). There was just darkness upon darkness – layers of darknesses…

The darkness of tyranny and injustice, the darkness of kufr, the darkness of shirk, the darkness of bid’aat, the darkness of suppression of the rights of the women, the darkness of suppression of the rights of the children, the darkness of cruelty upon the parents, the darkness of stealing, the darkness of gambling, the darkness of every crime … the darkness of every evil infiltrated the lives of people.

…In that compounded darkness, Allah Ta’ala sent Nabi (صلى الله عليه وسلم) as a guide and as a light, and darkness was overcome by the brightness and shine of Nubuwwah.

بَلَغَ الْعُلٰى بِكَمَالِهٖ
كَشَفَ الدُّجٰى بِجَمَالِهٖ
حَسُنَتْ جَمِيْعُ خِصَالِهٖ
صَلُّوْا عَلَيْهِ وَآلِهٖ

He attained the highest stage by his perfection,
He removed the darkness, by his beauty,
Beautiful are all his achievements,
Send Blessings upon him and his family

صَلَّى اللهُ عَلَيْهِ وَآلِهٖ وَسَلَّمَ

Justice

When Zulm and injustice had reached its height and had crossed all limits; when there was no question of justice, and nobody to teach people justice, Nabi (صلى الله عليه وسلم) came and taught mankind what justice is.

And not only did Nabi (صلى الله عليه وسلم) teach justice and fairness, he displayed it.

…Look at the number of incidents in the life of Nabi (صلى الله عليه وسلم) where his justice, fair dealing, honesty, integrity and nobleness governed the community of the Sahabah (رَضِيَ الله عَنْهُمْ) … سُبْحَانَ الله. **Where once reigned exploitation and corruption, justice finally arrived, justice conquered, justice took its seat, and justice ruled – with the blessings of Nubuwwah.**

Let us just appreciate the perfect and beautiful justice which Nabi (صلى الله عليه وسلم) imbibed in his companions, by reflecting over a few incidents.

Equality

On one occasion, a woman of a prominent family from the Banu Makhzoomiyyah, of the Quraysh tribe, by the name of Faatima, committed theft. Her people

were concerned about her case and her relatives requested Usama ibn Zayd (رَضِيَ الله عَنْهُ) to intercede on her behalf before Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم), considering his close relationship with Nabi (صَلَّى اللهُ عَلَيْهِ وَسَلَّم).

When Usama spoke to Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) about the matter, Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) responded, **"Do you intercede (with me) with regard to one of the legal punishments of Allah (Hudood)?"**

Then Nabi (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) addressed the people, saying, ***"O people! The nations before you were destroyed because if a noble person committed theft (or any crime), they used to leave him, but if a weak person among them committed theft, they used to inflict the legal punishment (hadd) on him. By Allah, if Faatima, the daughter of Muhammad stole, I would cut off her hand."***[1]

This incident, together with many others, teaches us that no one is above Allah Ta'ala's Laws. No matter what one's prominence and social standing is in society, Islam treats every single person **equally.**

[1] Bukhari / Muslim

Rasulullah (صلى الله عليه وسلم) highlighted this justice by taking an oath, saying he would apply the same punishment if his own beloved daughter, Faatima, were to do so.

There was no discrimination found in the life of Rasulullah (صلى الله عليه وسلم): rich and poor, black and white, family and stranger, were all afforded **equal** treatment.

Sometimes, justice favoured even the non-Muslim, but was implemented without reservations.

Today, we find that that hallmark of justice which was strongly associated with the Muslim Ummah has been discarded, has been thrown out. At every level, at every turn, it is injustice that now dominates.

When someone prominent, someone wealthy, someone who has some clout and authority is in the wrong, it is conveniently swept under the carpet - very often at the expense of some poor person's reputation and honour. If it is someone poor or weak who is in the wrong, then there will be a hue and cry for justice. …And then we complain of the conditions the Ummah has to face…

How can there be any success when the Muslims, in general, are unjust?

Complaints from parents, complaints from children, complaints from employers, complaints from employees, complaints from teachers, complaints from students, complaints from neighbours, complaints from non-Muslims … **In regards to what? *…Injustice*. …From whom? *…From the Muslim.***

…And to Allah is our complaint.

Allah Ta'ala addresses us … we who make the claim that we have submitted ourselves to Him, to His Commands:

يٰٓأَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْا قَوّٰمِيْنَ لِلّٰهِ شُهَدَآءَ بِالْقِسْطِ ز وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ
عَلٰٓى أَلَّا تَعْدِلُوْا ط اِعْدِلُوْا قف هُوَ أَقْرَبُ لِلتَّقْوٰى ز وَاتَّقُوا اللّٰهَ ط

"O YOU WHO BELIEVE! STAND OUT FIRMLY FOR ALLAH, AS WITNESSES TO FAIR DEALING, AND LET NOT THE HATRED AND ENMITY OF OTHERS MAKE YOU SWERVE TO WRONG AND DEPART FROM JUSTICE. BE JUST: THAT IS NEXT TO PIETY: AND FEAR ALLAH."

[SURAH MAA`IDAH 5:9]

BEAUTIFUL JUSTICE

Consider the beautiful justice which Nabi (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) applied to **himself**. …It truly puts us to shame: we who make bold claims of love for him, but have no reality of his noble teachings in our lives…

During Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم)'s last illness, he requested his cousin, Fadhl ibn Abbaas (رَضِىَ الله عَنْهُ) to walk him to the Masjid. He sat on the mimbar and requested for the Sahabah (رَضِىَ الله عَنْهُمْ), his beloved companions, to be summoned.

They faithfully presented themselves before the one unique personality who ruled over their hearts, who was the fountain of mercy and blessings for them, who had lovingly guided them in respect to every facet of life, who had, with so much of compassion and kindness, taught them how to live life.

Why did Nabi (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) call his companions? …What did he have to tell them at this stage, when he was so ill?

After praising Allah Ta'ala, he said : **"If I have ever beaten any of you on his back, let him come and avenge himself by beating me on my back. If I ever abused**

anyone, let him come and abuse me. To dispute is not part of my nature, nor does it appeal to me. The one of you who is dearest to me is the one who has a right against me and claims it. By so doing, he releases me, and I will be able to meet Allah with nothing held against me by any person."

سُبْحَانَ الله. Beautiful Justice.

When his beloved wife, Hazrat Ayesha (رَضِيَ الله عَنْهَا) was asked about the character of Nabi (صَلىالله عَليْه وَسَلَم), she replied in all-encompassing conciseness,

"His character was the Qur`aan".

Every movement, every word, every undertaking was in perfect harmony and agreement with the teachings of the Qur'aan Shareef. All good and virtue mentioned in the Qur'aan Shareef was found in Rasulullah (صَلىالله عَليْه وَسَلَم). There is no beautiful quality which Nabi (صَلىالله عَليْه وَسَلَم) did not have. ...And whatever Allah Ta'ala declared as bad and wicked was not to be found in Rasulullah (صَلىالله عَليْه وَسَلَم) - not even to an atom in weight or size.

How manifest the statement of Hazrat Ayesha (رَضِيَ الله عَنْهَا) when considering the ayah :

يَا أَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْا قَوّٰمِيْنَ بِالْقِسْطِ شُهَدَآءَ لِلّٰهِ وَلَوْ عَلٰى أَنْفُسِكُمْ أَوِ
الْوَالِدَيْنِ وَالْأَقْرَبِيْنَ ۚ إِنْ يَّكُنْ غَنِيًّا أَوْ فَقِيْرًا فَاللّٰهُ أَوْلٰى بِهِمَا ۖ فَلَا تَتَّبِعُوا الْهَوٰى
أَنْ تَعْدِلُوْا ۚ وَإِنْ تَلْوٗٓا أَوْ تُعْرِضُوْا فَإِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ۝

O YOU WHO BELIEVE! STAND OUT FIRMLY FOR JUSTICE AS WITNESSES TO ALLAH, EVEN AGAINST YOURSELVES, OR YOUR PARENTS, OR YOUR NEAR RELATIVES, AND WHETHER IT BE AGAINST RICH OR POOR. FOR ALLAH CAN BEST PROTECT BOTH. FOLLOW NOT THE LUSTS (OF YOUR HEARTS), LEST YOU SWERVE (FROM DOING JUSTICE), AND IF YOU DISTORT (JUSTICE) OR DECLINE TO DO JUSTICE, SURELY ALLAH IS WELL-ACQUAINTED WITH ALL THAT YOU DO.

[SURAH AN-NISAA 4:135]

Let us take a glance into our hearts and lives and see if we find such justice.

The majority of Muslims today consider themselves exempt from the Laws of Islam, consider themselves the exception to the rules. When Islam is in their favour, then they are ‘sincere’ followers, and if the Islamic ruling does not stand in their favour, then conveniently, Islam is given the back seat… so to speak.

…When it comes to the laws of inheritance, laws of Talaaq, laws of business, then the Muslim now makes his own laws… اِنَّا لِلّٰهِ وَ اِنَّا اِلَيْهِ رَاجِعُوْن.

Take Talaaq: Many Muslims now make three into one.

Take distribution of inheritance: Sometimes there is **no** distribution because the shares of mother and daughters, or even orphans, are usurped.

Take trade and business: Interest, bribery, corruption are now considered part and parcel of successful commerce.

Take our relationships with people: What we like for ourselves, we don't like for others. What we like for our children, we don't like for other people's children. We expect preferential treatment but reciprocate with maltreatment. We want sweet words but respond with harsh, bitter words.

When we want to, we bend the rules; when we want to, we break the rules. When someone else bends the rules, we have a problem; when someone else breaks the rules, we have a bigger problem. We cry foul. …Ahh …The pot calls the kettle black…

Where can there be a comparison with the Muslim of today and the Muslim of *Khairul Quroon*, the Muslim who belonged to the best of times?

Where is justice and fairness?

Look at the treatment to our employees! …How many are under the yoke of the Muslim's **injustice**! …The complaints we receive are shocking beyond belief… Sometimes the one who is oppressing and violating their rights is the one who is otherwise described as 'deendaar'.

Our hearts are heavy with grief. What answer will we give to Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) when asked if this was our way of expressing gratitude for his concern and sacrifices for us, for his blood and tears for us, for his compassion and duas for us?

Employees

…Employees are made to work from 7 a.m. until 7 p.m., 7 days a week, without any thought or consideration that they also have families, they also have parents, they too need some rest, some break. Is this a life? …We spend our Sundays and public holidays sleeping till late, taking

the wife and children here, there and everywhere … whilst no thought is given to that employee's wife and children …

That is our greed... At the expense and disadvantage of others.

Some workers have to even contend with abusive language, mistreatment, threats of being fired, etc. day in and day out.

Just let them request a day's leave due to sickness or a funeral in the family, and we immediately deduct from their wage. …Is this how a Muslim treats his employees?

We over-work them, under pay them … and we live lavish lifestyles. We hold back from giving them any increase because we want to spend wastefully on ourselves, or we want to make Haj upon Haj, or Umrah upon Umrah …

Whilst they may be in our service and employment, and at our mercy … let us not forget, that we are in the service of Allah Ta'ala, and at His Mercy...

We demand an account of their work, of their leave, of everything … then we should keep in mind that one day,

there will be a demand to give an account for our treatment towards them.

Injustice is something which Allah Ta'ala does not tolerate. Injustice is something which invites severe punishment, even in this world. Allah Ta'ala does not like those who perpetrate injustice[2]. Allah Ta'ala does not guide those who are unjust[3].

FAIR TREATMENT AND FAIR PAY

Hazrat Anas mentioned that Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) never paid a low wage to any person. In fact, Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) himself, said: ***'I will be foe to three persons on the Last Day: one of them being the one who, when he employs a person that has accomplished his duty , does not give him his due***[4].

We learn from the Ahadeeth that g**ood treatment of those under us brings fortune, whilst bad treatment brings misfortune,**[5] that the labourer be paid his wage before his

[2] Surah Aal-Imraan 3 : 57 - 3 : 140
[3] Surah Saff 61 : 7
[4] Sahih Bukhari
[5] Abu Dawood

sweat dries,[6] and that we should not impose upon him more than he can bear.[7]

Of course, there are some labourers and employees who do not play their part, who are negligent in their responsibilities, who shirk their duties, or who are even stealing from the tills, whilst the employer is giving fair and kind treatment.

Employment is a trust and abuse of trust is a grave sin and a serious crime in the Court of Allah Ta'ala. …That employee and worker must keep before him, that he too is under the watchful gaze of Allah Ta'ala. His actions will not escape Allah Ta'ala's knowledge and he will also have to answer before Allah Ta'ala.

Hayaat-e-Qalbi

Nabi (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) brought life into those hearts which were dead. His beautiful teachings brought life into dead hearts. This is the essence of Nabi (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) teachings: **Life came into dead hearts.**

[6] Ibn Majah
[7] Sahih Bukhari

When the heart dies, then the hands will perpetrate Zulm and injustice; the eyes will be cast lustfully; the tongue will be so abusive …that even shaytaan will be ashamed of the foul, vulgar and filthy speech used.

Tempers will constantly be flaring – arguments, quarrels, fisticuffs, shootings and killings and everything that you can think of will be pervasive and invasive.

Gambling, drinking, adultery and fornication will be endorsed and marketed. Sympathy, mercy, compassion and consideration evaporated from the hearts… Because the heart is **dead.**

Alhamdulillah, we have got Imaan, we have Islam, we have the Qur`aan Shareef, we have the Hadeeth Shareef, we have the Sunnah of Nabi (صلى الله عليه وسلم) which is authentic. We have all the resources and all the opportunities – there is so much of literature, so much of wa'z, bayaan, da'wah, tabligh and so much of Deeni khidmaat taking place. There are so many ways and means to become practical on Deen, to become pious and righteous, to become the friends of Allah Ta'ala … but all is dependent on whether we really want to bring life into our dead hearts.

When there is no *Hayaat-e-Qalbi*, the person will be physically alive but spiritually dead. Nabi (صلى الله عليه وسلم) said: **"The similitude of one who remembers Allah and one who does not remember Him, is like that of the living and the dead."**[8]

The Muslim will never be successful going against the grain of the Sunnah. …Then the Muslim must also not complain, because he is to be blamed for his own downfall.

May Allah Ta'ala give us understanding.

FORGIVENESS

Nabi (صلى الله عليه وسلم) never warded evil with evil.

Allah Ta'ala pays tribute to His Beloved (صلى الله عليه وسلم)'s character in a Hadith-e-Qudsi. Amongst the noble characteristics highlighted is : ***"You never requite evil for evil, but you forgive and overlook."***

Read the biography of Nabi (صلى الله عليه وسلم) and look deep into the tests and trials which the Beloved of Allah Ta'ala faced,

[8] Sahih Bukhari and Muslim

the hurdles and challenges that came his way, one after the other... The enmity and jealousy from different quarters : first the Quraysh, then the Jews and Hypocrites, and from all sides, the enemies were closing in. ...And then look at the courage and fortitude, the kindness and forgiveness, the mercy and compassion displayed to those who had made Rasulullah (صلى الله عليه وسلم) their target for destruction.

Every moment of that blessed life offered lessons, lessons and lessons ... and we find comfort and consolation for ourselves, in dealing with life's tests.

The visit to Taif comes to my mind...

TAIF

The Year of Grief was the year wherein Rasulullah (صلى الله عليه وسلم)'s beloved wife, Hazrat Khadija (رضي الله عنها) and his uncle, Abu Talib, passed away – Both of whom were pillars of support for him.

Due to the hostility, enmity and opposition from the Quraysh, Rasulullah (صلى الله عليه وسلم) decided to extend the invitation of Islam to the people of Taif, a city near to Makkah Mukarramah. With the hope that the tribes

who resided there would respond to his message, he travelled in that direction.

However, the people of Taif were passionate worshippers of the idol ‘Lat’, and were also wealthy and proud.

Despite the renowned and celebrated hospitality associated with the Arabs, the people of Taif surpassed even the Quraysh in their mistreatment and cruelty towards Nabi (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّم).

The leaders of Taif rejected his invitation, scoffed at his message and mocked at his efforts. Spending a number of days there, Nabi (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّم) persevered in calling them to the belief in One Allah, until they drove him out, they chased the Beloved of Allah Ta’ala away -stoning him until he bled…

Whilst blood flowed from his Mubarak body, the unruly mob chased Nabi (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّم) for 2 or 3 miles, leaving him drained and exhausted …Ahh … In that condition of distress, suffering, grief, as if all the odds were against him, Rasulullah (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّم) made dua :

"O Allah! My complaint is unto You regarding my helplessness, the insignificance of my resources, and my insignificance in the sight of people.

O You, the Most Merciful One! You are the Lord of the helpless and weak, You are my Lord.

To whom would You entrust my affairs: To a stranger who would scowl at me, or to an enemy who would be given control over my affairs? If you are not displeased with me, then I do not care (about any hardship), but an ease bestowed by You will be more accommodating to me.

I seek protection in the light of Your Countenance, which illuminates the heavens and dispels darkness, and which controls all affairs in this world as well as in the Hereafter. May it never be that I should incur Your Anger, or that You should be angry with me. And there is no power nor resource, but Yours alone."

Allah Ta'ala then sent Jibraeel (عَليْهِ السَّلام) and the angel in charge of the mountains, with the offer that if Nabi (صَلى اللهُ عَليْهِ وَسَلّم) wanted, the angel would cause the two mountains surrounding Taif to crush and bury the inhabitants.

Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) responded: **"I would rather have someone from their progeny who will worship Allah Ta'ala, with no associate."**

This was the nobility, the exceptional tolerance and the forgiving nature of Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم).

Allah Ta'ala is directing us all towards adopting that same character by proclaiming that the perfect example worthy of emulation is Nabi (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) :

لَقَدْ كَانَ لَكُمْ فِيْ رَسُولِ اللّٰهِ أُسْوَةٌ حَسَنَةٌ

"INDEED, IN THE MESSENGER OF ALLAH YOU HAVE A BEAUTIFUL EXAMPLE..."

[SURAH AHZAAB 33 : 21]

UHUD

During the Battle of Uhud, when Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) was exposed to the enemy attack, the Quraysh made haste and concentrated their efforts in attempting to kill Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم).

Arrows flew from all directions. He was pelted with stones. …His lip was wounded, his tooth was broken, his forehead was gashed, his shoulder was struck with a sword, his

blessed face was injured when he was struck yet again, whereby the pins of his helmet penetrated his cheek. Blood flowed profusely from his blessed, beautiful face … **The Nabi of Allah, the greatest after Allah Ta'ala, the most beloved of Allah Ta'ala was being attacked so savagely and so violently… yet he responds with dua** :

اَللّٰهُمَّ اهْدِ قَوْمِىْ فَاِنَّهُمْ لَا يَعْلَمُوْنَ

"O Allah! Guide my people for they have no knowledge."

In another narration, the dua was : **'O Allah, forgive my people for they have no knowledge.'**

Those who were attacking and striking him, with the sole aim of killing Nabi (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) …those who had persecuted him, those who had called him, 'Saahir' (sorcerer/magician), 'kaahin' (soothsayer), 'majnoon' (mad), 'liar', those who harmed his beloved family, his beloved followers … yet he says:

اَللّٰهُمَّ اهْدِ قَوْمِىْ فَاِنَّهُمْ لَا يَعْلَمُوْنَ

"O Allah! Guide my people for they have no knowledge."

That is the Seerah of Nabi (صَلَّى اللهُ عَلَيْهِ وَسَلَّم).

Have we been recipient to all of this? Most of the time, we just have to hear some derogatory words blown in the air … and then we want to retaliate, we want to *'even the score'*, we want to *hit back*, we want *'somebody to pay'* … (نَعُوْذُ بِاللّٰهِ مِنْ ذٰلِك)[9].

Is this the character of the Muslim?

CONQUEST OF MAKKAH

Turning the pages of the Biography of Rasulullah (صلى الله عليه وسلم), we see friends and foes, we come across faithful followers and bloodthirsty enemies, we read of sincere supporters and cunning adversaries, we encounter the deceit of the Jews and pretence of the Hypocrites, we meet the allies and we meet the collaborators….

Before us is a small band of weak and poor Muslims up against the superpowers of Arabia … and we watch that small band gain in strength, force and power, despite all odds…

The struggle, the hardship, the pain, the sacrifice, the need, the want, the poverty and the suffering finally gave

[9] (نَعُوْذُ بِاللّٰهِ مِنْ ذٰلِك) *Na-oozu Billahi min zaalik* : We seek Allah's protection from that.

way to success and victory, as was the Promise of Allah Ta'ala for the devoted band of Believers, whose numbers had multiplied and flourished beyond the expectation of those who were opponents.

…We see the Help of Allah Ta'ala and we see the day where Makkah Mukarramah is conquered by Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم), a manifest victory.

Treatment to Enemies

Abu Sufyan was an archenemy and the Commander in Chief in all the Battles ***against*** Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم). For 20 years he strove, fought and struggled to uproot Islam. With the Conquest of Makkah Mukarramah, he accepts Islam and is beneficiary to the forgiveness of Nabi (صَلَّى اللهُ عَلَيْهِ وَسَلَّم).

Wahshi was the slave who murdered Hazrat Hamza (رَضِيَ الله عَنْهُ), the uncle of Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) to secure his freedom. … On this day of the Conquest of Makkah, he too is recipient of Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم)'s forgiveness.

Hind was the one who schemed and conspired the murder of Hazrat Hamza (رَضِيَ الله عَنْهُ), who had mutilated his

body and savagely chewed his liver. … She too is given amnesty.

Habbaar ibnul Aswad had attacked the daughter of Rasulullah (صلى الله عليه وسلم), and was the cause of her death. He too is forgiven.

Such sublime conduct which caused even such enemies to become faithful adherents and admirers.

FORGIVENESS

We see Rasulullah (صلى الله عليه وسلم) standing on the elevated step of Ka`bah Shareef, **as a Conqueror**, facing his people after years of difficulty, much of which was due to their efforts to annihilate Islam. …How did he act in response to years of hardship?

Gazing at the crowd of Makkans before him, who were responsible for so much of persecution and loss, he asked:

"O people of Quraysh! What do you think of the treatment that I am about to give to you?"

They replied: **"O noble brother and son of a noble brother… We expect nothing but goodness from you."**

Whereupon, Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) said: **"I say to you the same words as Yusuf (عَلَيْهِ السَّلام) said to his brothers: He said:**

لَا تَثْرِيْبَ عَلَيْكُمُ الْيَوْمَ ط

"No reproach upon you today!"

[Surah Yusuf 12:92]

…Go your way, for you are freed ones."

سُبْحَانَ الله. For everybody, there was forgiveness, forgiveness, forgiveness. Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) was nothing but forgiveness for people, nothing but mercy and love for people.

Again, the mind goes to the statement of Hazrat Ayesha (رَضِىَ الله عَنْهَا) who said about Nabi (صَلَّى اللهُ عَلَيْهِ وَسَلَّم),

"His character was the Qur`aan".

Again, we see how evident and distinct this statement is when considering the ayah :

وَلَا تَسْتَوِى الْحَسَنَةُ وَلَا السَّيِّئَةُ ط اِدْفَعْ بِالَّتِىْ هِىَ أَحْسَنُ فَإِذَا الَّذِىْ بَيْنَكَ وَبَيْنَهٗ عَدَاوَةٌ كَأَنَّهٗ وَلِىٌّ حَمِيْمٌ ۝

"THE GOOD DEED AND THE EVIL DEED CANNOT BE EQUAL. REPEL (THE EVIL) WITH THAT WHICH IS BETTER (TO BE PATIENT, FORGIVE, ETC.), THEN VERILY, HE BETWEEN WHOM AND YOU THERE WAS ENMITY, (WILL BECOME) AS THOUGH HE WAS A CLOSE FRIEND."

[SURAH FUSSILAAT 41 : 34]

PART OF THE SUNNAH

This mercy and forgiveness, patience and tolerance, and du'aa for the guidance of those who harmed, were part of the disposition of Nabi (صلى الله عليه وسلم), and thus very much a part of the Sunnah. Therefore, we find these are also very distinct qualities of the Auliya Allah.

If we want to be the friends of Allah Ta'ala, then this is the only route …

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِىْ يُحْبِبْكُمُ اللّٰهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ط وَاللّٰهُ غَفُورٌ رَّحِيمٌ ۝

"SAY (O PROPHET صلى الله عليه وسلم): IF YOU REALLY LOVE ALLAH, THEN FOLLOW ME, AND ALLAH SHALL LOVE YOU AND FORGIVE YOU YOUR SINS. ALLAH IS MOST-FORGIVING, VERY-MERCIFUL."

[SURAH AAL-IMRAAN 3 : 31]

Once Nabi (صَلىاللهُعَليْهِوَسَلم) addressed Hazrat Anas (رَضِيَ الله عَنْهُ) and said to him: "O my beloved son. If it is possible that you could commence the day or night in such a condition that your heart is free of malice for anyone, then do so."

Thereafter Rasulullah (صَلىاللهُعَليْهِوَسَلم) said: **"This (keeping the heart clean from harbouring any malice) is from my *Sunnah*. The one who loves my *Sunnah* has indeed loved me. The one who loves me will be with me in *Jannah*."**[10]

Our Failing

How long are we going to hate, hate and hate?

Where are we going to go with these hearts which are filled with hate?

We haven't come into this world to spread hate. …Yes, dislike the sin, dislike the evil, dislike the Haraam – This is something we **must** dislike. But don't dislike the person.

Make dua for the person: **"O Allah! Give him hidaayat."**

[10] Tabrani

If we have the courage, extend some sincere advice, but learn to wish well for everyone. …We don't know when that person can change his life.

We need to spread love, spread muhabbat. If we are going to give muhabbat, we will receive muhabbat. If we are only going to dish out hatred, anger, hatred, anger – then let us ask ourselves : What are we going to get in return?

Let us take lesson. Let us make a move in the direction of change for the better:

Those who have got hatred and anger against their mothers, fathers, children, brothers, sisters, family members and friends – whose hearts are consumed by jealousy, hatred and anger … let us sincerely repent from these major sins. And humble ourselves and ask those whom we have so many ill-feelings for or have harmed, for forgiveness.

No doubt, we are living in a world where there are sometimes disagreements, disputes, arguments, misunderstanding – This does happen, but this does not mean that life-long, we harbour grudges… and carry bricks of resentment and bitterness on our shoulders.

By doing so, **we** bear the burden. We remain unhappy. We cannot move forward or make progress because we place ourselves in the quicksand of ill-feelings, jealousy, and hatred.

Resolve the problem. If it is monetary, then address the issue, work on some solution, but don't break off those relationships. Don't go about spreading hatred for the person….

In some of our publications, we read nothing but hate, hate, hate.

In family matters, we contend with nothing but hate, hate, hate.

Nabi (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) instructed us: **"Do not hate one another and do not be jealous of one another and do not boycott one another, and be servants of Allah, as brothers; and it is not lawful for a Muslim to sever his relations with his brother for more than three days."**[11]

Where is the character of Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم)? Where is:

"You never requite evil for evil, but you forgive and overlook."

[11] Sahih Bukhari

Don’t we want that Allah Ta’ala forgives us ?

وَلْيَعْفُوْا وَلْيَصْفَحُوْا ؕ أَلَا تُحِبُّوْنَ أَنْ يَّغْفِرَ اللّٰهُ لَكُمْ ؕ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ۝

“… AND THEY SHOULD FORGIVE AND FOREGO. DO YOU NOT LIKE THAT ALLAH FORGIVES YOU?”

[SURAH NUR 24:22]

If we bring the beautiful, noble akhlaaq of Nabi (صلى الله عليه وسلم) into our lives, we will see how we will be the beneficiaries of love, in return. Allah Ta’ala will put love into the hearts of people.

إِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ سَيَجْعَلُ لَهُمُ الرَّحْمٰنُ وُدًّا ۝

“SURELY, THOSE WHO BELIEVE AND DO RIGHTEOUS DEEDS, FOR THEM THE ALL-MERCIFUL (ALLAH) WILL CREATE LOVE.”

[SURAH MARYAM 19 : 96]

May Allah Ta’ala grant us the understanding whereby we practice on these important and weighty aspects of Deen. May Allah Ta’ala grant us a beautiful sense of justice, mercy, compassion and ability to forgive. May Allah Ta’ala grant us His Nearness and Friendship and make us beloved to Him and His Beloved (صلى الله عليه وسلم).

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِيْنَ سَبَقُوْنَا بِالْإِيْمَانِ وَلَا تَجْعَلْ فِيْ قُلُوْبِنَا غِلًّا
لِّلَّذِيْنَ اٰمَنُوْا رَبَّنَآ إِنَّكَ رَءُوْفٌ رَّحِيْمٌ ۝

"OUR LORD, FORGIVE US AND THOSE OF OUR BROTHERS WHO PRECEDED US IN FAITH, AND DO NOT PLACE IN OUR HEARTS ANY HATRED AGAINST THOSE WHO BELIEVE; SURELY, OUR LORD, YOU ARE VERY-KIND, VERY-MERCIFUL."

[SURAH HASHR 59 , VERSE 10]

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